

FINDINGS

MAY 1960



Parish day schools must meet the best academic standards of secular schools. See page 7.



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Letters:

• Criticism and an Answer

Evaluation is the theme of the two letters that follow. In the first letter, Mrs. Robert W. Engelbert of Gadsden, Ala., writes about her experience as a kindergarten teacher and raises questions about the value of the teacher's manual, *Receiving the Five-Year-Old*. Mrs. John G. Harrell, Preschool Editor in the Division of Curriculum Development, replies.

Mrs. Harrell's letter points to another kind of evaluation—that which takes place in revisions of Seabury Series courses, when the ideas of teachers throughout the Church are brought to bear in improving written resources. Reviews of the revised kindergarten and second-grade manuals appear on pages 18 and 19.

• • •

I am the mother of three small children, the oldest of whom is five, and I am at present teaching a Sunday school class of five-year-olds. I am using your manual *Receiving the Five-Year-Old*. I have mixed feelings about it.

First, I think the Sunday school situation you present in the manual represents an ideal situation; unfortunately, there aren't very many Sunday schools with the equipment and atmosphere you mention. I realize that an "ideal" must be presented in order to give people something to work toward, but I feel that this manual merely scratches the surface.

I like the idea of making the Church and Bible part of everyday life for the child, but why is there so little Bible? Considering all the things of different eras children see on television, why can't more Bible teaching be brought into the class? Five-year-olds are so receptive to anything.

I find the lack of continuity in the manual one of the most difficult things to overcome. I feel I am skipping around all over the place, and I can see nothing tangible that I have accomplished.

Your references, undoubtedly, are excellent. But how many mothers of young children have the time to obtain all that material?

Is there anything available in workbook form that would provide activi-

ties such as coloring, etc., but would tie in with stories in the Bible and the Church?

• • •

It is always helpful to us to have frank reactions from those who are actually using the materials we produce. You ask some of the basic questions always facing those concerned with the Christian education of small children: what to teach, how to teach, and in what kind of surroundings to teach.

Some of your questions have already been answered in the new kindergarten manual, *Five-Year-Olds in the Church*, just published. It is organized very differently from the first book, with more directions and suggestions for class sessions and with fuller discussion of what religious learning is for five-year-olds. Many teachers, like yourself, helped us to know what the nature of the first revision of *Receiving the Five-Year-Old* should be.

You are right—an "ideal" for classroom equipment and atmosphere is given, not because this is what our parishes can necessarily attain, but to encourage them to improve and make the most of whatever they have. It is also intended to answer many queries about what we should provide for our young-er children.

IT'S IN THE CARDS

Our file cards, that is. They tell us how many copies of FINDINGS you are getting in your present bundle subscription. If this number will be adequate for the next church school season, you don't have to do a thing. Our cards will take care of it with an automatic renewal and an automatic billing (on July 1, 1960, and with a 10 per cent discount).

If you want to change your quantity, the cards won't work, but the order form in your Seabury Series brochure will. Just fill it in and mail it to us to get your new subscription started for next September. There's a 5 per cent discount for cash, and the early bird gets an extra 5 per cent!

Perhaps there seems to be little or the Bible in *Receiving the Five-Year-Old* because the stories are distributed throughout three separate chapters. Put them all together, and there is a lot of Biblical material there: the stories of St. John the Baptist, the Nativity, the Wise Men, the trip to Jerusalem, Jesus and the children, and the events of Palm Sunday, Holy Week, and Easter. This represents a broad picture of the life of our Lord.

In addition to direct use of the Bible, much Biblical teaching is brought into a church school class whenever a teacher helps children to know God and to know about His world and His people. Small children are limited in what they can comprehend historically or abstractly, so we use present-day stories and concrete illustrations to help them in their religious growth. For instance, Biblical teaching is reflected in the story "Christine and Grandfather Adair." Grandfather quietly quotes to Christine from Genesis 8:22 and 9:12-16. Five-year-olds learn more about what the verses mean from the context of this story of a springtime walk than they would if the verses were taught directly from the Bible. There are other Bible passages which could have been used as texts for this same story, for example Proverbs 22:6; III John 1:4; Psalms 78:4 or 145:4; Ecclesiastes 3:1.

I can appreciate that you feel you have been "skipping all over the place." Perhaps it will help you to see what you have accomplished if you take a few moments to list all the things you have done and talked about so far this year in your class. Think about each child and how he has changed—how much he *has* learned. Next, list a few major items or areas you want to deal with this spring. Children enjoy and need repetition. Perhaps you can go over baptism again. A week or two after Easter it is often wise to allow the children to air their questions and confusions. Then is a good time to retell the story of Holy Week and Easter. Be sure to tell of Jesus' death and resurrection all at one time. This may seem repetitious to you—but not to children. They love to hear stories over and over again.

Post-Easter Sundays are a good time to do some out-of-door things—and, of course, to get ready for whatever is special in your parish for Whitsunday.

It is true that mothers of young children do not have time to get all the resources and materials we suggest. The courses are written with *two* leaders per class in mind. If you do not have an adult helper or an observer to plan and work with you, perhaps you

can find someone who will give you an hour or two a week—to talk over your frustrations, to hunt up books at the library or to write for a loan from your diocesan office, to look up pictures in magazines, to brighten up your classroom with flowers—or to do anything else that seems necessary to you.

I am sorry, but I do not know any workbook which I feel I can recommend for small children. Many teachers have used the flannelboard figures at the back of the manual as one of their major activities in teaching. Some have varied the set by collecting additional pictures. Others have had their children draw pictures of themselves (strange, but lovely, too) and their families—using these originals whenever the flannelboard is used to talk about families in church, going to a baptism, what the rector does, and so on.

When we help children to see and be grateful for the gifts of God in the order and rhythm of nature—that day follows night, the seasons change and the world looks different, seeds grow into plants and into food and flowers, sun and clouds and rain are life-giving, animals care for their young—we are helping them to know the God the Psalmist sang about.

When, with God's help, we help children to know forgiveness and to forgive, to cope with fear and anger and disappointment, we are helping them to know God's saving love, which is the powerful message of the New Testament. When we help them to respond with concern for someone else, even in very little ways, we are enabling them to "go forth" even as the disciples did in the early Church.

• In Defense

In defense of the parody on St. Luke 2:1-11 ["A Christmas Story," FINDINGS, December, 1959, criticized in the March, 1960, issue], I used this poem to start discussion in my seventh-grade class on the Sunday before Christmas. "Why, that's sacrilegious!" said one pious child. "But this is what we do!" exclaimed a boy who at one time was the class disturber.

So if this is sacrilegious and yet this is what we do, then our Christmases have been sacrilegious, and a change is in order. Our class was quite definite in this decision.

If it will make us realize these facts and cause us to change our actions, then "A Christmas Story" is a very worthy work.

Peggy Adams

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Charleston, S.C.

CHRISTIAN

EDUCATION

FINDINGS

Contents for May 1960

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- 10 **Training in practice groups** is advocated by the Rev. Frederick B. Wolf and the Rev. Perry R. Williams as the most effective way of training leaders, whether the concern is theology, philosophy of education, or method. This is the fourth in a series of articles on the nature of leadership training.
- 12 **More "Talk-Back" television programs** are now available for local broadcast, and the Rev. A. Donald Davies and the Adult Division of National Council highly recommend them.
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Youth

Broadcast

Ways Youth Learns: Final Report on the Youth Consultation

In the past two issues of *FINDINGS*, reports were given in "Youth Broadcast" on the characteristics of the youth culture and the objectives of Christian education as these topics were presented during the Seabury House Consultation on the Church's Ministry to Youth last November. This final report on the Consultation deals with the four ways in which learning takes place, as described by Dr. Campbell Wyckoff, Professor of Christian Education at Princeton Theological Seminary. Adults who work with youth, and young leaders themselves, need to be aware that young people learn through *perception*, *practice*, *problem-solving*, and *identification*.

Perception

When a young person enters areas of experience new to him, he has to look around the unfamiliar territory. It is an undiscovered country for him, and he feels like an uninitiated stranger. Do young Churchmen need to feel that they are strangers to the Christian faith and life? Ask them for brief explanations of their understanding of the Creation, the Incarnation, or the Holy Spirit. Their replies will reveal their urgent need for introduction to and acquaintance with these subjects. They seem to require repeated opportunities to perceive themselves—in relation to these divine gifts. After a young person can picture them, and see himself in the mental image which he has formed in his own terms, he will feel that he has learned. This learning through perception depends upon insight and discrimination.

Insight dawns after a person has entered a new experience. He approaches it with caution and curiosity. As he becomes accustomed to the new experience and begins to feel more secure, his curiosity is partially satisfied, and his caution is partially relaxed. Then insight dawns; he starts feeling at home.

New possibilities open through cues which call for discrimination about which cues are important and which responses most appropriate. In every

new situation the young learner strives to overcome his own resistance (caution) and then to select the cues and responses most appropriate for himself. The job of the adult with the youth class or group is to guide this process of perception.

Practice

The second kind of learning takes place through practice. When teachers consider learning through practice, they usually do so in terms of the law of readiness (meet them where they are), the law of repetition (tell them what they are about to learn, then tell it, then tell them what they have learned), and the law of reward ("Go to the head of the class," "Here's your gold star").

There are some things which must be learned through practice, for example knowledge of certain given facts of the Christian faith, skill in worship, in prayer, and in sacramental living. The only effective way of approach to these would seem to be through practice.

Problem-Solving

The third kind of learning comes through problem-solving. "Let me try to put this in a startling way," Dr. Wyckoff said. "Learning through problem-solving depends simply upon causing the pupil trouble." If the member of a class or group has enough trouble with the problem, he will learn while solving it. For example, if a classic Christian doctrine is stated, the young people may hear it as it was stated, but they have little opportunity to become personally involved. On the other hand, if the doctrine is inherent in the statement of a problem with which the young learners can wrestle together, they have some opportunity to learn the doctrine through struggling with the problem.

In problem-solving, the problem is given, solutions are suggested, data is gathered for selecting likely solutions, possibilities are then tested, and long before the group reaches consensus as

to the most workable solution, learning has already taken place.

Identification

The fourth kind of learning is through identification. That which the young learner accepts as part of himself and in which he considers himself a participant is that which he learns. For the young person who is learning in Christ, St. Paul's exclamation describes learning through identification. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." (Gal. 2:20, KJ) This is the secret of the Christian faith and life—to learn in Christ through identification.

Concluding his address on the four ways a young person learns, Dr. Wyckoff said: "Let me point out a theme that has been running through this. Learning is a personal affair. It has profound social implications, but it is a profoundly private affair. A learning task is a thing that a pupil or a participant does. It is not superimposed; the learner takes it up for himself. Of course he accepts suggestion and guidance; he uses resources; and he needs support; but he must do it himself if it is to have meaning and integrity for him. The learning must come from within for the learner."

This understanding can effect a change in adult understanding of the roles of teachers and advisers to youth. It means that they, too, must be learners. With this understanding teachers and advisers may help young people to become aware of God's love in Jesus Christ, to make their response in love and faith, to find their place in the Church and the world, and to continue in faith and hope.

—RICHARD L. HARBOUR

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"The Lesson" (sometimes called "Family at Prayer"), by Moissaye Marans, Temple Emanu El, Houston, Tex. Courtesy of the National Sculpture Society.



*A national survey conducted by the
United Presbyterian Board of Christian Education reveals that even
basically successful parents have problems rearing their children.*

The Dilemmas of Parents

by Roy W. Fairchild and J. C. Wynn

FAMILY practice has shifted dramatically from the past century, when parents unhesitatingly exerted their authority and expected obedience. Several decades of education in mental health principles, plus an increase in Christian understanding, have helped us to see the child as a person in his own right, not as passive clay to be molded. But now we worry about the child's fears and resentment and hostility, whereas the older generation tended to overlook these knotty emotions in children. The emotional distance between parent and child has shrunk. Meanwhile Father's authority has waned with his absence from home and his preoccupation with work.

It is at the point of discipline in the home that confusion and dissatisfaction among parents is most

apparent. No longer is there certainty about what is a "good parent" or a "good child." The battle of wills is no stranger to our homes; but parents are anything but confident about their own behavior when a struggle arises. They report that they are often torn between "giving in" and falling back guiltily upon the sterner methods of their own parents. Regularly in interviews conducted recently among 845 parents by the United Presbyterian Board of Christian Education, one gets the impression that parents are cowed by their offspring and seek earnestly to win their good will and acceptance. One parent says:

"I think I'm as much at fault about this as anybody else, but . . . we are all too easily intimidated by our children. If a small thing comes up at home, you

**"Responsible lay and ordained leaders are discovering that
proclaiming the Gospel to an other-directed generation is a difficult business."**

know in your heart that a child should be punished, and still you give in—to keep peace and quiet." And another complains wearily, "They start on small things, and when they get to be teenagers, you can't control them."

The Parent's Role

Of one thing many of our parents are certain: to be simply a "pal" or "buddy" or "big brother" to one's child is to default the proper role of a Christian parent. A distinction between parent and child, they say, is necessary. But, wise love can still prevail in such a distinction.

Many things seem to undermine parental judgment. There obviously are no clear-cut rules for all situations in a fluid world and a mobile population, today's parents concede. To make matters worse, the very groups in school, community, and church which parents see as important for the "social adaptation" of their children complicate their own decision-making and discipline.

Group pressure to conformity starts early, and the child and parents both seem to have few defenses which those in their social stratum cannot batter down. Says one distraught mother, "That's one of the problems you face not only with cars but with clothing, spending money, with going here and there—even in grade school. Our youngest daughter will come home and say that she just can't wear a certain kind of shoes because they are not wearing those shoes today. There are certain days my daughters can't wear green or yellow to school."

Maybe the hand that rocks the cradle no longer rules the world—if it ever did.

Ideals for Family Life

Bewildered as they are, it is little wonder that parents want the help of the Church in understanding their children. "Parent-child relations" heads the list of suggestions given by parents to the Church

regarding possible emphases in family-life education. And the quality of the youth program (as an indirect enforcer of parental standards) takes on new importance for the parents of teenagers.

Ask a parent what he hopes his children will remember about their early home life when they are adults, and you quickly reveal values, aspirations, and ideals by which parents are measuring their present family life.

The desire to have children "able to recall Christian faith in the home" ranks second to the goal of "happy relationships." But the significant thing is the wide distance between the two. The desire for happy relationships was mentioned almost five times as often as concern about children's religious faith. A typical father says, "To me a good family is a family which does things together and is happy while doing it. Those things may be outdoor activities, church activities, or whatever the people themselves get pleasure and satisfaction out of doing."

Curiously, many parents naively equate Christian faith with congenial personal relationships, confidence that "things will come out all right," and a generous spirit. One hundred suburban parents, all active church members, told us that the activities in the home which helped them to grow as Christians were these, in order: recreation and vacations together, grace at mealtime, and a discussion of behavior problems.

But reading of Biblical, devotional, and church school materials which may lead family members to grasp for themselves the historic and specific events upon which Christian faith is based ranked considerably lower. Some parents, however, seemed to allow study of these events to guide and strengthen family living; they were convinced that God had placed them in families in order to learn and teach. These people saw the family as a school of Christian discipleship. But these were a clear minority.

A few parents (one out of ten) wanted their children to remember most of all the way in which the family worked out its problems; to recall that love and forgiveness in problem-solving brought them through rough and smooth times. "Happiness" to these people is less important than confidence borne of struggle and reconciliation. These parents recognized in their own experience the possibility of both hurt and healing in the rub and wear of family life.

Another small group of parents singled out "high moments and special events" for a preferred place in the memory of their children. Often the rituals of family living are important. Says one parent, "I think tradition is a great thing. I mean doing the same things year after year at Christmastime. Even as old as our children are, on Christmas Eve they hang up their stockings by the fireplace. It's the little things you do at Thanksgiving and the Fourth of July. To do those things over and over is important."

THE DEMANDS OF COMMUNITY AND CHURCH ACTIVITIES...



...SEPARATE FAMILY MEMBERS.

PARENTS WOULD LIKE CHILDREN TO REMEMBER

1. LOVING, HAPPY RELATIONSHIPS

2. Christian Faith in the Home

3. How Family Worked Out Problems

4. High Moments and Special Events



It is against the background of these general ideals for family life that the problems confronted by parents can be put into perspective.

Perspective for Problems

The last generation could not have predicted what an impact television would make upon family life. (It is not an unmixed blessing, say these parents. Heated discussion ensued throughout the country in the interviews on the merits and disadvantages of the "magic box.") Parents credit television with being an excellent "mechanical sitter" for children, a relaxer for parents, and occasionally a first-rate educator. But they also decry the quarrels caused by program conflicts, undesirable programing, interference with family meals, as well as the twenty-four to twenty-seven hours of weekly viewing that cut into creative activities.

Especially in the suburbs our parents report fantastic busyness and an overorganized life. The suburban wife sometimes complains that the absence of her commuting and traveling husband has loaded her shoulders with community responsibility in addition to disciplinary and man-sized homemaking chores. Mothers and fathers in all locales protest that both community and church scatter family members and tear the family apart.

The Little Leagues, school clubs, P.T.A., church choirs, Scouts, 4-H, and church committees were often mentioned as the types of groups which contribute to the rush and confusion which aroused our parents. In contrast, the recreational and fraternal groups of the parents were seldom considered burdensome.

Is it possible that in spite of our yearning for "togetherness" we really can't stand it? Is real association in the family so painful that we run away through a plethora of outside activities? Without the forgiveness of Jesus Christ, who sets us to a common task, we tend to hide from one another. For "togetherness" without candid communication is barren and leads only to a family "curved in upon itself."

Then there is sex. Widespread confusion about ethics and values testifies to the urgent need for the Church to understand and communicate a positive Christian view of sex. Moralistic condemnation, too

long the Church's stock-in-trade, is not sufficient, say perceptive parents. Nor is it adequate, they remind us, to utter vague references to "purity," "sin," and the like. Christian parents realize that they must do more than exhort, "Now be good children," as their teenagers leave the door for their dates. This study indicates that we need to put embarrassment aside and think theologically and educationally about sex, this greatly misused gift of God to his children.

It was David Riesman in his book *The Lonely Crowd* who coined the useful concept of "the other-directed," meaning those who habitually accept the standards and influence of others in their living rather than thinking through their own values or living by a tradition. Such persons, he says, have developed a kind of personal radar system to catch signals of approval before they act. Fewer there are who possess their own inner gyroscope that helps them keep balance in the midst of clamorous demands.

From our study of parents in twenty suburbs throughout the U.S.A., we conclude that this picture is not much overdrawn. The eagerness for social acceptance; the admission of parents that they are unsure of their values and uncertain in making choices; the almost compulsive desire to please their children and their associates—all these are evidence of "other-directedness." "We parents," says a father, "don't know what we want, or what we want for our children. How can we help them to choose?"

To what extent are the activities of our children and ourselves primarily motivated by social status and acceptance? Why are children's hours so filled that they never have time to be alone? Why is social precociousness prized even to the extent of nylons and dances in the fifth grade?

Does our busyness and time-conflict tell us that we really don't have within us a hierarchy of values which could guide our choices? Says D. T. Niles, the famed theologian and preacher from Ceylon, "It is irresponsible . . . to think that Christians can find time and money and strength for everything that everybody else does, and that with spare money in spare time and with spare strength they can serve the ends of God's Kingdom. The great pearl is bought only by selling small pearls (Matt. 13:45-46). Where no pearl has been sold, there obedience to the demand of the Kingdom has not begun."

Responsible lay and ordained leaders are discovering that proclaiming the Gospel to an other-directed generation is a difficult business. Paul's words in Roman's 12:2 seem to fall on deaf ears: "Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect."

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Church schools must work to produce spiritually, intellectually, and emotionally mature persons.

Portent of Promise

by Richard E. McEvoy

Archdeacon of the Diocese of New York

THE parish day school movement is a portent of promise. Education is one of man's major activities and one through which the Church in our catastrophic age is making a determined effort to rediscover its essential nature and being as the redemptive and reconciling Body of Christ.

Education is an aspect of the mission of the redeeming Body that is integral to its life and work. Historically, the Church has known this well and generally has accepted its responsibility. But lately, this aspect of Christian mission has either been forgotten, or neglected, or relegated to the secular world to deal with in its own terms. The secular world has not done it, and cannot do it successfully, precisely because it is the secular world. The secular world is tacitly organized as if God did not exist. It is surely a function of the Church's mission to keep reminding

the world that God *does* exist and will not be denied.

Increasingly, as the Church of Christ has become a remnant in a sub-Christian world, as it was in the day of its origins, it is discovering through compulsion its unique function in a pluralistic society. It is to stand *against* the world, whether the world like it or not. It exists to witness to its life, sacraments, fellowship, or Word so that it may be what it was meant to be—a freeing force, a redeeming and saving strength to those who have ears to hear. This is its primary witness and its positive contribution to the secular world.

In consequence, one area of activity where Christian folk must take a stand is in the realm of education; they cannot do otherwise. As the Church emerges from its era of mistiness, doubt, and ignorance, it discovers anew that it has a mission to fulfill in the amorphous and gray societies in which it is set as a

peculiar society, bearing its own ineradicable and distinctive markings.

A Corrective Witness

Because of the babel of tongues in the contemporary world, this is easier to say than to do. It is considered somewhat blasphemous by men of good will that the Church would seem to belittle the educational ideals of a democratic society; universal education is a wholesome objective, and all growing persons should receive the best that contemporary society can give them. Unfortunately, the hard facts are that general education has become lopsided in many ways, and has in places deteriorated in quality. In part, this is the result of its inescapable involvement in a pluralistic society, in which spiritual quality or overtly religious teaching must be watered down. General education does not exist today to do what a Christian education is always commissioned to do: to stand for and to teach that quality of life which should mark the Christian, whatever the age or type of world in which he lives. This is not arrogance—unless to defend the Christian faith is arrogance. This is, rather, the unvarnished recognition of what Evelyn Underhill was pointing to more than a generation ago, as she observed the increasing fragmentation occurring in personal and social life:

"Whatever the philosophy or religion we profess may be, it remains for us in the realm of idea, not in the realm of fact. In practice, we do not aim at the achievement of a spiritual type of consciousness as the crown of human culture. The best that most education does for our children is only what the devil did for Christ. It takes them up to the top of a high mountain and shows them all the kingdoms of this world: the kingdom of history, the kingdom of letters, the kingdom of beauty, the kingdom of science. It is a splendid vision, but unfortunately fugitive: and since the spirit is not fugitive, it demands an objective that is permanent. If we do not give it such an objective, one of two things must happen to it. Either it will be restless and dissatisfied, and throw the whole life out of key; or it will become dormant for lack of use, and so the whole life will be impoverished, its best promise unfulfilled. One line leads to the neurotic, the other to the average sensual man, and I think it will be agreed that modern life produces a good crop of both of these kinds of defectives." (Reprinted from *The Life of the Spirit and the Life of Today* by permission of E. P. Dutton & Co., publishers.)

A sound parish day school, therefore, is a timely and healthy corrective as a criticism to the partial, despiritualized type of human nature unwittingly being cultivated in our time.

A Difficult Commission

But if such a school is to be valuable in helping to restore a balance to man's condition (or even more specifically, to those families who see the need and want this answer), it has an obligation to do two things. It must be capable of meeting, in equal competition, the best academic standards of secular edu-



The Church is concerned with the education of her children.

cation—where, very often, standards are high. Beyond that (and this is the crux of the educational dilemma) it must help to inform society of the possibility of a type or quality of person who is spiritually aware of the nature of his time, intellectually and emotionally equipped to confront his time, and deeply conscious of his responsibility to help redeem his time in the world where he lives—and all this in terms of the Reality beyond his time.

Christian education has never been able to do this, but it has always spoken to it. It surely cannot accomplish this in our age. But accomplishment is not the real problem of Christian educational leaders. The problem is to rediscover what the Church and all its institutions, including schools, are commissioned to do, and to begin doing it in terms of Christian faith and life. It must be extremely wise and perceptive both intellectually and spiritually to know this and to attempt to do it. Certainly its leaders must know what they stand *against* and what they stand *for* in terms of the will of Christ. For the Christian educator and the Christian teacher, this ought not to be too formidable to apprehend in clear and unmistakable terms. The more problematical task is that of method—of translating into life in the world the background and context from which the Church speaks.

Christian education performs no laudable service in a pluralistic society by compromising its central convictions. At its beginning, Christianity came into a pluralistic society and won its way and spread its Gospel by being what it was meant to be: a leaven that leavened the whole lump. If history has come full circle, we ought not to be dismayed. We should be doing what the Church today seems to be doing—setting out on the hard way of rediscovering the Church's faith and nature. Christian education, too, just because it is an integral part of Christian mission, is also under the judgment of God. It is confronted with the arduous struggle of seeking more clearly God's will for His Church and for man's spiritual need—to which Christ and the Redeeming Fellowship came as an answer.

Training in Practice Groups

Fourth in a series of five articles on the nature of leadership training

by Frederick B. Wolf, Rector
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ONE of the big problems facing a parish or mission that seeks to do a serious job in Christian education is how best to utilize church school faculty or parish leaders' meetings. Frequently such gatherings take a good deal of time and produce far from satisfactory help for those involved.

Certainly one or two obvious pitfalls can be avoided: plans for administering activities such as a Christmas pageant or the mechanics of attendance keeping can best be handled in committee rather than in total faculty meetings. Similarly, Mrs. Smith's difficulties with little Johnny are better handled in a private conference with the rector or director of Christian education than in a group meeting. A simple rule of thumb is: *discuss individual or teaching team problems in individual, consultative conferences; common problems in group meetings.*

Three Areas in Training

But beyond this there are other questions. Should leadership training meetings in the parish be devoted to the philosophy of education and leadership? Should they be demonstrations by experts in procedures and methods? Should they be instructions by the clergyman in the Church's theology and heritage? Or should they be a combination of all these? If so, how?

Certainly different groups will require different kinds of subject matter in their training, and their diet should be varied in any event. An interest census of the training group at an opening meeting or by mail beforehand can do much to help determine

which subjects need to be worked through. Preferably the survey should be done beforehand to be of greatest help to a steering committee.

But even after we have determined that we need to spend some time in philosophy, or methods, or theology, how can we best go about it? Perhaps it's well to remind ourselves of something we already know but frequently forget in training teachers and leaders: *The most effective kind of learning comes from experience observed and analyzed.* We learn by doing and by looking back at what we've done. There is, of course, learning from "telling"—lecturing. There is perhaps more learning by observing a demonstration. But we learn most when we ourselves engage in the learning process and procedures and then reflect on our experience.

Practice-Group Training

It might well be, then, that the best method for leadership training sessions in a parish or mission would be the creation of a "practice group" for teachers and leaders. Here, using a variety of procedures and methods, teams of teachers or leaders themselves conduct the training sessions for the group. This is not lecturing on leadership or demonstration by "experts." Rather it is leadership training by doing, by practice.

How does such a teacher-leader "practice group" operate? In planning for the year's faculty or training meetings, a steering committee from the training group first determines the areas which the group most wants to work in: methods, philosophy, heritage. This information can also be obtained at midpoint in the year. The committee, working with the rector or director of Christian education, may well decide to arrange two or three training groups, each offering different opportunities to meet different needs. The groups may meet on a single evening or at different times.

The number of groups will be determined by the number of teachers and other leaders to be trained. It is difficult to work effectively with a group of adults with a regular enrollment of less than eight persons or more than fifteen. In some parishes and missions it may be advisable to work with a single group, but in such instances it would be wise to vary the course materials to reach different concerns in the group.

The steering committee should also look over various possible course materials to be used for the training program. It may be that the *Teacher Training Guide* will be the primary resource, if the group is largely concerned with basic philosophy and an introduction to methodology and leadership. If there are enough teachers of the same grade present, the materials from their manual might be used. An adult discussion course might be used if heritage is a major concern. (*Growth in Prayer* or *Christian Forgiveness* are two examples.) Such resource books as *Leading Adult Classes*, *Planning Programs for Church Groups*, and the vacation church school "how-to" book, *Weeks of Growth*, can furnish the basis of training in methodology. (All these titles are published by the Seabury Press.)

Opening Session

For each practice group, a trainer is selected—normally the rector or the director of Christian education, sometimes a trained lay person. If possible, an observer is chosen to work with each trainer. At the opening meeting of the group, the trainer indicates that the method of training will be “learning by doing.” He explains that each session of the group will be conducted by two or three group members and that the last half to three-quarters of an hour of the meeting will be devoted to a “look-back” at the session. The trainer (and observer, if there is one) will conduct the “look-back” period to help the group and its session leaders learn from their experience in this particular session. (This is called “reflection.”)

In this opening meeting the trainer suggests that the group can learn even more effectively from mistakes than it learns from “good” or “expert” leadership. He suggests that the session provides a place for leaders to “try on” different leadership attitudes and procedures in a practice situation. And yet the practice group is not a role-play of a class or group meeting; it is itself a real meeting where each session will help those present to learn more about their jobs.

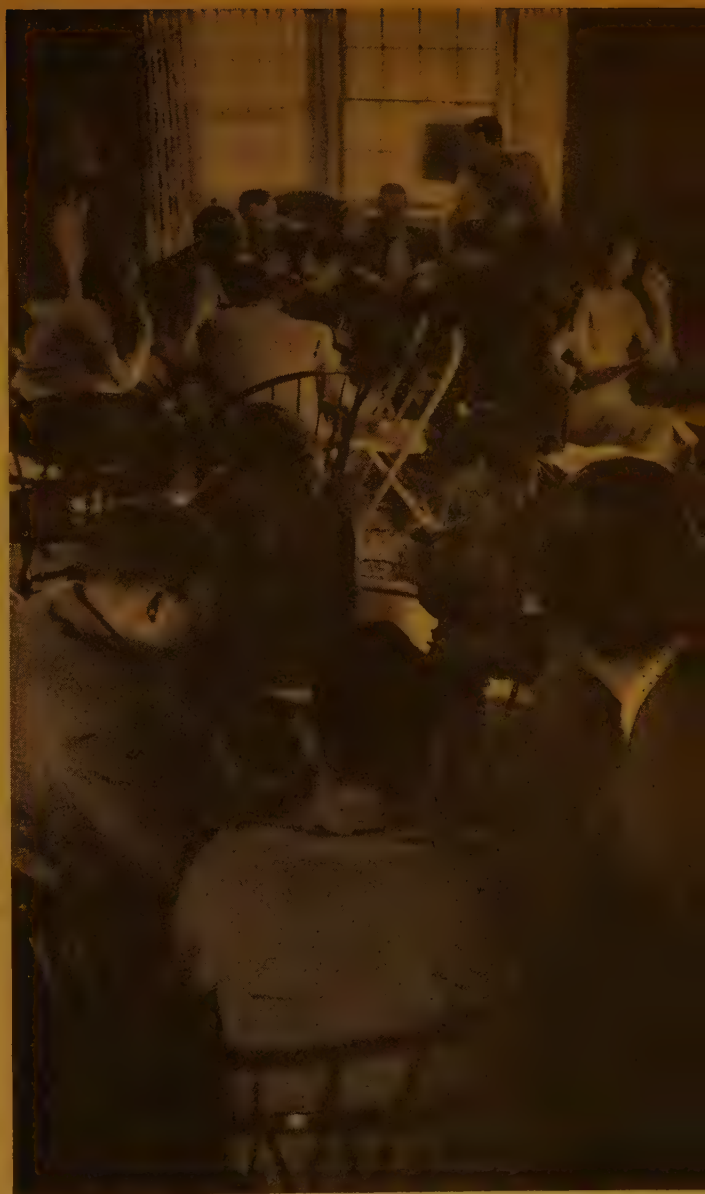
After clarifying these understandings, the trainer invites group members to form into teams of two or three each. Each team is assigned a session from the material chosen. They are to go over their assignment, rework it for their group and their leadership, and be prepared to conduct the session with their practice group. The trainer makes himself available to the teams for resource help but indicates that he will not do a team’s work for it.

Some time may be taken during this opening session for the teams to get to work on their respective sessions, or this preparation may be made in the days just before their turn to lead comes up. The teams are encouraged to build and modify their sessions with reference to preceding sessions.

Subsequent Meetings

As the practice group gets under way, the first team scheduled for leadership conducts its first regular meeting. The trainer may open the session by reminding group members of the plan within which they are working and of the standards of “give it a try” and “play it for real.” The trainer then turns the session over to the team whose turn it is to lead and gives them an hour to an hour and a half for their presentation. Whether they are finished or not, the trainer stops the presentation about a half or three-quarters of an hour before the announced closing time, and guides the entire group in reflecting on the session.

The trainer encourages the group to look both at the content of the session and at what happened as the session moved along. Was the group clear as to what it was doing? Did the procedures used help or hinder the group in doing its job? How much involvement was there? How well did people work



together? Did the leaders help or hinder this? Was there a clear summary? Were transitions clear? What kind of leadership-membership attitudes were observed? During this part of the meeting, the trainer has an opportunity to make his own contributions to the questions under consideration.

Future meetings follow the same pattern of practice and reflection. As the practice group works along, its members develop a clearer picture of the nature of leadership as it is actually present within group life. They have a chance to practice new skills and to evaluate these skills, both as to their effectiveness and their appropriate use. Frequently the group finds itself faced with the dilemma of leadership and of group interaction, and faces the fact that there are no guaranteed gimmicks or pat answers to these problems.

Whatever the subject is, faculty and leadership meetings that make possible learning by doing are of real assistance to leaders and teachers in need of training for their lay ministry in the Church.

More "Talk Back" Television Programs

by A. Donald Davies, Rector
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SELDOM does television provide us with anything but entertainment. Rarely are we provoked to stop and evaluate anything but soap, cigarettes, cosmetics, or cars. This infant medium of communication has been accused of moralizing or even glamorously portraying sin to attract more viewers. It is a fact that television is an influence and a force attempting to bring about change in the adults' behavior, scheme of values, and total outlook on life. If the Church is dissatisfied with some of television's motives and offerings, the burden of responsibility rests upon Christian leaders and educators to produce something better.

The "Talk Back" series, currently available from the T.V. Ministry of the Methodist Church and the Broadcasting and Film Commission of the National Council of Churches, meets this requirement. The dramatic portions of the program are on a par with the best in secular television. The format of the program is an outgrowth of much experimentation and of consultation with experts in the television industry. It is an exciting venture to take part in the program and a matter of pride to find the Christian Church using this modern medium to touch on some of the most trying aspects of life.

Here, indeed, is a new vehicle for adult Christian education that awaits our use. Through a combination of filmed drama and live panel discussion, each thirty-minute production presents one of the problems that most frequently confront the modern family and individual. The series aims mainly at sharpening the basic issues involved by means of the local panel's reaction and comments on the situation depicted in the film. Thus, with a deeper understanding of the problem in mind, the viewer is led to further discussion and search for the solution as set forth in the Gospel of our Lord.

There are two series of "Talk Back" programs presently available. The titles of the programs provide insight into the appeal of the series:

SERIES I

<i>Title</i>	<i>Problem</i>
"Pressure"	Pressures of Modern Living
"The Secret"	Guilt
"And Gwendolyn, Too"	Knowing God's Will
"The Little Ball Bounces"	Life's Good and Bad Breaks
"The Appraisal"	Prayer
"Forget Richards"	Christian Principles

"A Time for Waiting"	Suffering
"The Switch Point"	Civic Responsibility
"The Foul"	Anxieties and Fears
"The Apple Orchard"	Faith
"The Volunteer"	Belonging and Acceptance
"A Portrait of Hector"	Insecurity
"The Fifth Plate"	Rearing Children

SERIES II

"A Handful of Ashes"	Self-respect
"The Greatest Ever"	Humility
"A Question of Repairs"	Understanding
"The Meeting Place"	Racial Understanding
"The Brothers"	Forgiveness
"The Victim"	Overcoming Evil
"The Genuine You"	Personal Fulfillment
"The Contract"	The Need for Trust
"The Middle of the River"	Compromise
"Big Man on the Campus"	Courage to Stand for Convictions
"Three Hundred Dollars"	The Need for Giving
"Tina"	Personal Values in the Fellowship of the Church
"Outside the Walls"	The Role of the Church in the Community

If these films are viewed as role-plays, open-ended stories, or a similar teaching tool, the Christian educator can readily imagine how to use them in his groups. Some groups have met in homes to discuss the theme immediately after viewing the film; others have met in church the following Sunday morning. Panel members may be available to lead discussion or to share in it. Clergy have used the themes and programs as sermon subjects. Local newspapers and church bulletins both serve to publicize the programs and to attract viewers.

The possibilities for utilizing this T.V. series for adult education are limitless. It can be part of an adult program already under way in the parish, or it can become the springboard for initiating a relevant program because it effectively relates the Gospel to our daily lives.

If you are interested in getting "Talk Back" on your local T.V. screen, write to the Broadcasting and Film Commission, 475 Riverside Dr., New York 27, N.Y., for help in previewing and launching the series in your community.

New Directions in Camping

by Mona Hull

Leadership Consultant, Girls' Friendly Society

NEW paths in old forests were discovered by the Girls' Friendly Society during the last two summers. Pilot studies were made in 1958 of G.F.S. camps in a variety of situations all over the country. This was the first step in a long-range program made possible by funds from the legacy of Miss Wilhelmine Presser of Long Island. Last summer, the second step was initiated—a leaders' training program which selected outstanding G.F.S. camp leaders and sent them on scholarship to the National Training Camps, sponsored by the National Council of the Churches of Christ, to explore new camping skills and possibilities.

Discoveries

These leaders came home with a whole new understanding of camping. A camp, they discovered, is *not* just a series of cabins clustered around a flagpole by a lake! A camp is a community of people—and it can be a Christian community where all sorts of adventures in living take place.

Camping these days is free and pliable. Site is not nearly so important as *people*. The older, rather stilted system of housing and rigid program has given way to new, imaginative ways of out-of-door living. A site is where you find it; a shelter may be a barn, an old farmhouse, a tent, or a sturdy tarpaulin lashed between two trees.

Camping has taken to the road. Trip and trailer camping are regular programs in G.F.S. Holiday Houses these days. Under trained leaders, a party of eight may take to the open road, in jeeps or on bikes, traveling light, and with plans amenable to what the day brings. This sort of "discovery" camping, where you see the world

and learn to know your fellow traveler, is a new and fascinating venture. To do it well, however, one needs to be a seasoned camper, to have skills as well as wanderlust!

Many G.F.S. girls, in fact the vast majority, cannot go to a camp for vacation. For them, and for everybody, branch camping—where branch (or club) life is merely moved outdoors—is a happy answer. This kind of camping can be done by the day or half day. Its fascination is that it lures one from a small venture by the river to a day's outing or to a week's vacation trip to the far off hills. One camping trip leads to another!

Objectives

But home or abroad, camping still keeps its original objectives: to enjoy God's world, to know more about it, and to learn how to live in it *together*. Directions may be new, but goals are the same: to come close to God in His creation, to grow in His love, and to keep close to the simple, earthy things of life.

Campers haven't changed much, either! Some are ready to rush; some need to pause, reflect, and unwind. Camping today says, let the climbers climb, the explorers explore, and the gazers gaze. Let us respect this camper-person, and not feel that he can only enjoy the out of doors as a "gung-ho" camper. Let us offer him the joys of camping, and let him be himself.

Leaders also came back from training experiences with the feeling that worship in camp is much more than "Morning Watch" or daily chapel services. The out of doors calls on one to express worship and adoration with the whole body, the whole day long. This is something a camp community quickly senses. There is silence, but there

is also much making of joyful noise unto the Lord.

Looking Ahead

G.F.S. has big plans for the coming summer. Eight or ten new leaders will be offered opportunities for training in the 1960 National Training Camps. At Asilomar, Calif., where the G.F.S. National Assembly congregates in July, a live demonstration of camping skills and a huge western barbecue will convince others of the joys of G.F.S. camping.

The G.F.S. long-range camping plans include a complete summary each year of all that goes on in every diocese in the name of G.F.S. camping; a setting of standards and programs to help local groups in guiding the development of their new camping plans; the widespread training of leaders in all age-groups, especially among girls themselves; the provision of resources of any sort which may be needed, from menus to maps to the forming of philosophies about camping.

Thus it may be said of G.F.S. camping, as of the lure of the open road: New paths are fun to find, as an adventure and a discovery. And they lead on to whole new countries to be discovered and entirely new travel methods by which to do more discovering!



G.F.S. campers

SUGGESTIONS ON WHAT TO SAY

From the Chancel Steps

by William Sydnor

Whitsunday, June 5, 1960

POSSIBLE SUBJECT: The Christian Church Discovers Itself

BASED ON: The Epistle

Let's try to recall the first Pentecost through the eyes of people who were in Jerusalem at the time. The city was crowded with pilgrims who had come to celebrate the Jewish "Feast of Weeks," a period of thanksgiving for the wheat harvest. Suddenly a group of excited and strangely happy men and women come out of a house and join the pilgrims. The newcomers are all talking at once, but they are speaking in many languages so that even the strangers in the city, regardless of where they come from, understand that God has done something wonderful.

One of the visitors, Silas, was struck by a big man who seemed to be the leader of this group. "What are you telling us?" Silas asked. The big man, whose name was Peter; replied that Jesus of Nazareth was the Messiah the Jews had been waiting for as their Saviour. Jesus was arrested and crucified, "But," Peter said, "God raised Him from the dead, and we have seen Him. Now another wonderful thing has happened. Christ our Lord has sent God's Spirit to dwell with us." And Peter told how, as a group of disciples were meeting together, the Holy Spirit came to them. "God's Spirit—His Power—is in us," Peter said. "Through this Spirit we know that He who was crucified is really our Deliverer, promised by God."

based on *More Than Words* (pp. 189-191), illustrate ways the Seabury Series student books can be adapted by teachers or for use from the chancel steps.

It is hard to understand what the Church means by teaching us that God is one and at the same time is three persons—Father, Son, and Holy Spirit. The New Testament accounts of what happened to the disciples suggest how this belief came about.

The first disciples were Jews. "They had known from infancy that there is only one God and that He is invisible. Yet they came to realize that their dear Friend and Master, Jesus, whom they had seen so often, was truly God. He told them, 'I and the Father are one.' (John 10:30) Yet, on the other hand, He prayed again and again to the Father as to another person.

"At last, on Pentecost, the Third Person came into the disciples' very hearts. 'And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance.' (Acts 2:4)"

The disciples were puzzled, for they knew there was only one God. "But their experience of Jesus and the Holy Spirit gave them a bigger idea of God. Facts are facts, and the disciples would not deny them."

The Prayer Book states this belief in the creeds and in the summary of their meaning on pages 284-285.

But even after we have read these words, we still do not understand. Even the wisest adult does not understand fully, for God is a mystery. If we could understand all about Him, we would be as great as God.

We can understand some things about Him through the Gospel accounts of the life and death and resurrection of Jesus Christ. Surely God is as wonderful as is the Lord who is pictured in the Gospels. Beyond that we can only kneel before

the Lord God in wonder and praise.

Motion the people to stand, and say the Gloria Patri.

Trinity I, June 19, 1960

POSSIBLE SUBJECT: Life Here and Beyond the Grave

BASED ON: The Gospel

People often miss the message of the parable of the Rich Man and Lazarus. (If the Gospel for the day has not been read in the service, tell the parable briefly.)

I do not believe this parable is intended as a detailed description of heaven and hell, but it is saying two things about life now and life beyond the grave.

First, today affects what tomorrow will be like. What we are like today is what we are going to be like tomorrow. If one cares about people here, he is going to care about people in the life which is his beyond the grave. If he is kind here, he is likely to be kind in the world to come. If, like the rich man in the parable, he is selfish here, he is not likely to change in the hereafter. God is not going to make any of us wear a personality which does not fit us. If one tries to serve God here, he will have an opportunity to serve Him yonder; the opposite will also be true.

The second thing this parable tells us is that everyday happenings in life provide all the opportunities one needs to be God's faithful servant. One of our hymns expresses this wonderfully in these words: read Hymn 155, stanza 4. If there is time, have the congregation repeat the words after you, line by line, and then sing the hymn together.

Trinity II, June 26, 1960

POSSIBLE SUBJECT: God Is Dependable

BASED ON: The Collect

One of the wonderful things we believe about God is suggested in the Collect for this day: "O Lord, who never failest. . . ." (The temptation is always to quote at too great length. We usually lose children's attention as soon as we do. One of

Trinity Sunday, June 12, 1960

POSSIBLE SUBJECT: Too Big to Be Understood

BASED ON: The Season

The suggestions below, which are



"The Ascension," mural by John LaFarge, Church of the Ascension, New York City.

the great preachers in our Church restricts himself to not more than two lines of poetry or twenty words of prose *even when speaking to adults*. The above quotation is enough on which to build and will give you an opportunity to lead your hearers to appreciate the Collect for themselves.)

Over and over the Bible literally sings of how wonderful God is because He does not fail us; we can depend on Him. One part of this dependability is that He forgives us when we are sorry. We hear an Old Testament poet sing: "O Israel, trust in the LORD; for with the LORD there is mercy." (Ps. 130:7) Mercy means steadfast love or steady and dependable loving-kindness. We see this steady loving-kindness in the forgiving way our Lord dealt with people—lepers, the beggar by the roadside, Mary Magdalene, the crippled man brought to Him on the Sabbath. We are not surprised, therefore, that when Jesus was dying on the Cross, He treated the thief on the next cross in this way. We believe God the Father is as dependable in His loving-kindness as Jesus was. This gives us the courage to pray, "O Lord, who never failest. . . ."

That God is faithful and dependable is a part of the wonderful message of the Bible. This is one of the big reasons why we trust and praise Him.

Trinity III, July 3, 1960

POSSIBLE SUBJECT: Everyone Counts

BASED ON: The Gospel

Jesus' parable of the Lost Sheep tells us something wonderful about God—and about us.

Retell the story of the shepherd leading his sheep home at night. As they go through the gate into the sheepfold, the yard in which they spend the night, the shepherd counts them: "One, two, three . . . seventy-nine, eighty, eighty-one . . . ninety-seven, ninety-eight, ninety-nine . . . Where is that last sheep?" The shepherd strains his eyes to see if he can see the straggler. No such luck. Finally, he puts someone else in charge of his flock and goes out in search of the lost one. When he does finally find number one hundred, and returns, he is so happy that he has a party to celebrate.

Suppose his shepherd dog could have talked. This is what he might have said: "Look, my friend, we have ninety-nine of those dumb, bleating woollies here safely. What more can you ask? I nearly ran my legs off doing that. This is a test on which I get ninety-nine, and you are not satisfied. You are as unreasonable as some parents I know."

"But," the good shepherd would reply, "every one of my sheep is important. I am not criticizing your hard work in keeping the sheep together. I care as much for the one that is lost as I do for all these others, and I am going after him."

Jesus was teaching that our Father in heaven is like that, too. Sometimes we forget this. When we think of all the people there are in the world and in heaven, when we think of all the stars there are in the sky, it is easy to think, "How can God know and care about little me among so many?" The good news of this parable is that He does care. There is a wonderful hymn which says this well: Hymn 245.

Trinity IV, July 10, 1960

POSSIBLE SUBJECT: God Protects Us

BASED ON: The Collect

The prayer for this day opens with the words, "O God, the protector of all that trust in thee. . . ." My question is, How does He protect us?

What would you say?

There is no telling what answers you will get. Accept them all. Build on them if you can. If you cannot, here is the kind of answer you might make to the question.

There are many ways in which one seeks to be protected. When they shoot off a great rocket or sputnik, those who do it are protected by thick walls of cement. If you go into a jungle, you'd better carry along a gun to protect yourself from wild animals. Those who climb very high mountains wear special clothes to protect themselves from the cold.

But God's protection is different from all these. It is the confidence and strength which is ours when we know someone believes in us and loves us.

Do you remember the first time you walked by yourself to school or to the store or to a friend's house on the next street? You had walked there before holding Mother's hand, but now you were walking alone. A part of your protection was that you believed you could do it because your parents believed in you and thought you could do it.

God's protection is something like this, although it is more wonderful. God loves us. He sent His Son to die for us. He offers us His Spirit to strengthen and guide us. A great Christian of long ago once wrote, "I can do all things in [Christ] who strengthens me." (Phil. 4:13) This is a part of what we mean when we pray to God as our Protector.

Sight and Sound

Classroom Use of Audio-Visual Materials

Have you ever said to yourself, "I can use a filmstrip next Sunday and not have to bother with making a lesson plan?" But if you consider the matter further, you will recognize that no teaching material is itself a lesson plan. As dramatically complete and satisfying as the producer may make his film or filmstrip, he has not made a lesson plan for you. He has simply given you a tool.

Tools, of course, are useful. But tools usually require skill if they are to be used effectively. This is especially true in education. No one can rely on a projector to turn the trick of teaching.

Methods sometimes present the same temptation as materials. A teacher may begin to rely on role-play, for instance, as a steady classroom method, forgetting that far more is required.

What the Teacher Must Know

How then does a teacher use educational materials and methods?

First of all, he must know *whom* he is teaching. Good teaching always depends on personal knowledge and encounter. Actors (who are teachers of a kind) often prefer the stage to television and motion pictures, not because they enjoy vain repetition, but because they receive immediate response and therefore communication (community) with persons.

Second, the teacher must know *why* he is teaching. He must have convictions, both about the value of his students and about his subject. If he does not believe in his students and does not accept them as persons equal to himself, education cannot take place. (Many other things may take place, such as conditioning or "negative learning.") And if he does not believe in his subject, he is soon detected for the charlatan he is, and all he says and does is discounted.

Third, he must acquire experience in teaching. The first year of teaching a church school class is seldom satisfying. The second year may be frustrating if the teacher places greater demands upon himself. In the third year the going is smoother.

Two things that make the going smoother and more satisfying are discovering one's own methods of teaching and building a storehouse of materials. This is the place where films,

filmstrips, records, flat pictures, flannelboard, and dioramas come in. This is also where creative methods such as painting, puppet plays, and even dance enter.

But they come into the scheme *only* at this point. Only when the teacher knows his students, knows his subject, and is clear in his motivation, can these materials and methods effectively be used in the process of education. Now they are within context, within control.

In practical ways, these are the implications:

1. Discover the materials and methods you use easily and naturally.
2. Watch for new materials and methods; examine them; try them out.
3. Keep files of flat pictures, articles, and stories.
4. Build a collection of original materials for your flannelboard, tackboard, pegboard, etc.

I am convinced that a feeling of security means a great deal in the educational process. There is much that is uncertain in the adventure of education, both for the teacher and student. Therefore both teacher and student are relieved and helped when the teacher uses a method or material that is tried and true—not hackneyed, not routine, not the lecture notes of ten years ago, but a method or material which has worn well for the teacher and his former students and which is made ever new by the teacher's response to his present students.

For this reason, part of every parish teachers' meeting on resources should be devoted not only to previewing films, filmstrips, flat pictures, and so on, but also to reviewing materials which may have been forgotten but which are still a sound part of the educational equipment of the parish. Such previews and reviews help to keep in mind the materials available to the teacher.

Motion Picture Reviews

"One Love - Conflicting Faiths." TRAFICO (Television, Radio and Film Commission, the Methodist Church, 1525 McGavoc St., Nashville, Tenn.), 27 min. Rental from branch offices of the Methodist Publishing House; color, \$8.00; black and white, \$5.00.

Interfaith marriage is a topic which is always "live" for young people. The problem sometimes is opening the issue in such a way that the discussion is fruitful. *One Love-Conflicting Faiths* should help any leader who is looking for the right resource.

Use this film with high-school and college students as well as with young adults. It might also be used with parents. However, I think it would generally be unwise to mix these audiences. Their experiences, readiness, and points of view differ too widely to make the follow-up helpful.

The marriage of a Protestant and Roman Catholic, as portrayed in this film, suggests many areas for discussion. The film should be carefully previewed by the leader in order to select the issues he will prepare his group to observe.

The story is realistic; the situations and dialogue are believable; the acting is better than we see in most religious films. Technically, the color is distractingly exaggerated. See it in black and white and save your eyes as well as your money.

"Six-, Seven-, and Eight-Year-Olds-Society of Children." Vassar College, black and white, 30 min. Rental from New York University (26 Washington Place, New York 3, N.Y.), \$7.50.

Vassar has distinguished itself by producing a number of outstanding films in the area of child development. This film is up to par. It affords a picture of normal behavior in children of primary age and sheds light especially on the society to which children belong. The film exhibits sympathetically the rules, laws, and magic of children's society and helps to show that the adult cannot really enter the child's world. On the other hand, it does encourage the teacher to build upon the natural desires of children, which are seen as contributing and motivational factors in growth.

Well made, accurate as well as useful, this film is highly recommended for both parent and teacher groups.

"From Sociable Six to Noisy Nine." The National Film Board of Canada (distributed by McGraw-Hill Book Co., 330 W. 42nd St., New York 36, N.Y.), black and white, 22 min. Available from educational film libraries.

Here is a good counterpart to the Vassar film (*Six-, Seven-, and Eight-Year-Olds*), which focuses on the behavior of children in groups. This film shows children of the same ages in family life. Especially clear is the picture of sibling rivalry at this age.

The film is larded with bits of advice. The advice is directed to parents,

but much of it is really more applicable to teachers.

While the National Council officers who previewed this film with me were not enthusiastic about it, they felt the film would be useful with parent or teacher groups.

"Prove It With a Magnifying Glass." Film Associates of California (11014 Santa Monica Blvd., Los Angeles 25, Calif.), color, 11 min. Available from local film libraries.

This is hardly a great film, but it is a very usable tool for certain purposes. It shows a child playing with a magnifying glass and discovering many things about the world. Using the film with primary children might help to motivate them to use a magnifying glass. Using the film with church school teachers, vacation church school teachers, and camping leaders might indicate the educational possibilities of the magnifying glass, as well as serving as a demonstration of what children are interested in.

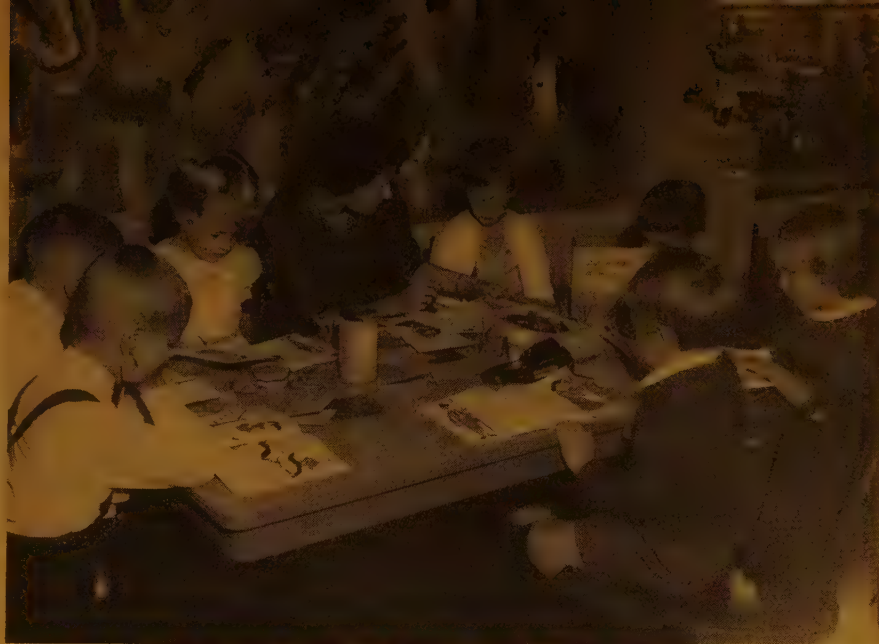
Filmstrip Reviews

Two new sound filmstrips have been produced by the National Council to help clarify this year's church school missionary offering projects. Unfortunately, they arrived too late for review in earlier issues. The filmstrips may be used after Easter and are available from the Department of Promotion (281 Park Avenue South, New York 10, N.Y.) for \$5.00 each, including a 33 1/3 rpm record that runs about 8 minutes.

Each in His Own Language (39 frames) attempts to explain the importance of indigenous ministries in overseas missionary areas. Indigenous ministries develop when the Church establishes local seminaries. The success of these seminaries is reported, and a plea is made for assistance in strengthening this phase of the Church's mission in behalf of the new Episcopal Theological Seminary of the Caribbean in Puerto Rico.

For Christ Through the Church to the College (43 frames) presents the nature of the field in which college chaplains minister. Not only are student bodies of concern to college chaplains, but faculties as well.

Both filmstrips are executed in bright and happy artwork which manages to give a contemporary and lively quality to the message. The Rev. Sidney Lanier narrates the filmstrips. Given the almost impossible task of explaining these adult subjects to boys and girls, the producers have done as well as



From the exhibit "Ways We Learn." Photograph of children at St. John's Church, Bethesda, Md., courtesy of Frank Lyman.

could be asked. Probably, however, primary children will get lost before either filmstrip is over. *Each in His Own Language* will probably appeal to children in the fourth through ninth grades. The college filmstrip is probably limited to senior-high groups. Adult groups should also have the opportunity of viewing these two productions, especially since the subjects are significant apart from the specific offering project.

Book Reviews

"The Church in the World of Radio-Television," by John W. Bachman. Association Press, 1960. 191 pages. \$3.50.

In a closely reasoned document, Dr. Bachman, Professor of Practical Theology at Union Theological Seminary, deals with an aspect of our culture about which the Church cannot remain neutral. "The churches' responsibility in the world of radio and television," says the author, "goes far beyond the production and distribution of a few religious programs. There is need for thoughtful response, in the light of Christian faith, to all the programs and policies of the media."

This is not the first book written from this point of view. It is the first such book I have read which so adequately assembles the data, dispassionately analyzes them, and offers a wise interpretation and plan for the future.

In actuality this is an unofficial report of a special study commission created by the National Council of the

Churches of Christ. While the book has the unity and personality of a single author, Professor Bachman has had the benefit of the knowledge and experience of many men and women from a number of different backgrounds.

The inside of the dust-jacket offers a study guide for groups reading the book. The guide was written by Muriel S. Webb, Associate Director of the Department of Christian Social Relations of our own National Council.

If our mass media of communication are to be improved, local groups must help to effect such improvement. The N.C.C.C. commission has done a significant work. This book should receive wide reading. Parish groups would do well to study it.

"The Television-Radio Audience and Religion," by Parker, Barry, and Smythe. Harper & Brothers, 1955. 464 pages. \$6.00.

Dr. Dallas W. Smythe, who served on the N.C.C.C. study commission mentioned above, was the guiding communications research authority behind the monumental project reported in this document. For the project, Dr. Smythe developed some new and intriguing instruments of measurement. The results, as they bear upon Fulton J. Sheen and Fulton Lewis, Jr., to name only two aspects of the study, are as shocking as enlightening. For a real shock, however, read the section on the viewing habits of the clergy!

Scholarly, thoroughly documented, and also readable, this book should serve as a resource to any leader of a discussion group considering Dr. Bachman's book.

—JOHN G. HARRELL

THE Seabury Series



Five-Year-Olds
in the
Church

Revised Kindergarten Teacher's Manual, illustrated with photographs, 132 pages, paper bound, with Packet of Flannelboard Figures, \$4.45

The revised teacher's manual for the Seabury kindergarten course offers many concrete suggestions for achieving an excellent program for the five-year-olds within our Church. It states the purpose of the course clearly: "To help children know that God cares for them as persons and for others as persons." Keeping this purpose in mind, the manual proceeds to help teachers carry it out in the lives of five-year-olds.

One of the ways God's love is communicated to a kindergartner is by living in a fellowship of men and women who are aware of God's redemptive action in their own lives. Children can come to know that they have a place in the Church family through their experiences at church, and teachers who provide such welcoming experiences are doing much to fulfill the purpose of this preschool course.

The manual contains an excellent, detailed record of a class session, following which a number of searching questions are raised for the reader. These questions and others are dealt with throughout the book. This may well be the most helpful

part of the manual if teachers will study it and its implications carefully.

The manual is divided into two large sections. Part I deals with the purpose of the course and with five-year-olds—what they are like and how they learn; their religious needs and how the Church seeks to meet them at age five; how we are to share with them the Church's heritage as found in the Bible, Prayer Book, Hymnal, and the total life of the parish. Part II deals with the more practical "hows" of storytelling, songs, creative dramatics, projects, trips, and many ways of observing the Church Seasons and Holy Days (All Saints' Day, Thanksgiving, Advent, Christmas, Epiphany, Lent, Palm Sunday, Easter, Rogationtide, Whitsuntide, and Trinity). New Testament stories suitable for five-year-olds are suggested, and there is a large store of other stories young children will enjoy. There are helps in teaching about Baptism and Holy Communion, and for creating opportunities for the children to learn some of the familiar responses from the Prayer Book.

As in the previous manual, there are flannelboard objects and stories to add interest and zest to class sessions. The flannelboard figures from the original manual are now packaged in an accompanying envelope. The three children's readers—*Good Morning, Mr. Church*; *How Susan Got Her Name*; and *Christopher Explores the Church*—are still to be used along with this manual.

More than casual mention is made of worship for kindergarten children, and the statement is made that "children learn about worship in their church school service, but they learn to worship by being with adults as they worship." This will be a new thought to some people.

There are suggestions for worship in the kindergarten (based on the Prayer Book versicles, etc.), but the point is made that worship with the whole Church family is recommended and should be considered by the parish. Church attendance by kindergartners with their parents should be more frequent than only at great festivals and an occasional baptism. The decision about how often five-year-olds attend should be left to the parish itself on the basis of its readiness to have small people in the congregation rather than on the actual seating capacity of the nave.

A goodly portion of the manual is given to helping a teacher get a tentative over-all plan for the year, which she is urged to keep both tentative and general! This will help the teaching team to incorporate the events of the Church Year into the life of the kindergartner wherever they will be meaningful to him. Excellent detailed suggestions are given for weekly lesson plans, which strive at all times to keep the course's purpose in mind: that of helping the children to see God in their daily lives, to know that God cares for them as persons and for other people as persons, and that they have a place within the Church family that is especially theirs. A suggested class schedule is given, which will help new teachers to balance their program and activities and to fit them into the life and nature of active, adventurous five-year-olds.

This is a good manual and should be helpful to any teachers who are deeply concerned about God, His Church, and His young kindergartners.

Jean Webster
Trinity Church
Asheville, N.C.



God's World and Mine

Revised Second-Grade Teacher's Manual, illustrated. 128 pages, paper bound. \$2.10

The work of the teacher of primary children is to open the children's minds, stimulate their curiosity and expand their horizons. This is a time in their lives when tremendous growth can take place, and the teacher must make every effort to see that nothing blocks this process of growth. The teacher must also avoid the expectation of finishing anything with a primary child. There must be no idea that skills, understandings, or attitudes can be tied into a neat package and labeled "completed in the second grade." Our work with these children is to open doors, not to close them. There ought to be many beginnings, but no final endings. (This obviously does not refer to the projects and techniques which contribute to a child's understanding, for these, of course, must be finished.)

The primary child is fresh and wide-eyed with the excitement of the discoveries he makes each day in the new experiences of his school and neighborhood. He is fascinated by the world and is eager to learn what his place in it is. We must strive to provide a stimulus in the Church as vital as that provided by the school and community, and then guide children in their responses to this stimulus in such a way that creative learning can take place. In other words, we must be very careful not to bore them into a dull, frustrated resistance to the Church and all she represents to them.

In *God's World and Mine*, a very wide range of stimuli are made available to teachers of second-graders. In fact, the wealth of resources may seem excessive to a teacher who does not understand the avid manner in which these pupils can run through new material.

The pupils of the second grade are carefully described in Chapter 2. Every teacher and observer should read and reread this section

of the manual—realizing, of course, that it is not a description of a particular child, but one of second-graders in general. It would be worthwhile halfway through the year to write your own description of your particular class and then to compare yours with that in the manual.

When teachers get stuck during the year and do not know where to turn, a solution will more than likely be found here in the description of the children than in the resource sections. The teacher in a jam probably needs a better understanding of her pupils more than she needs additional materials. A basic educational principle is to move from the familiar to the unfamiliar, or, in other words, to begin where the child is in his knowledge and experience. The good teacher must know the pupils and know them well if this principle is to be followed.

Of particular interest in the revised manual is the organization of resources into areas and units. This is a trend which teachers will welcome and which will improve their planning. The work has been divided into three distinct areas. The resources for each area and the suggestions for their use have been combined in a most helpful way. Area I, treated in Chapter 3, deals with "Your Children's Place in God's Creation." The actual resources are substantially those of the earlier edition and are quite excellent, but their organization is greatly improved for this edition. Of particular interest is the integration of the pupil's reader, *The Wondrous Works of God*, into the body of the course. All of the material begins with interests the child is known to have.

The second area, Chapter 4, is concerned with "Experiences with People." This is a rapidly expanding area for the second-grader. The home is still the center of his life, but the paths out from it are becoming more numerous and go to more places. The child wants to know about all the new things that are happening to him and where he fits in this larger world.

Worship is becoming more real to the second-grader, and his participation in it is improving. With his increasing ability and interest in reading, he is now able to use the Hymnal and Prayer Book on occasion and takes great pride in doing so. Area III, Chapter 5, "Belonging to the Church," provides a

unit in which teachers may guide their pupils in their worship. This area also deals with the Christian Year, providing material which can be used as the seasons of the year are being celebrated. The revised manual shows a distinct improvement in the organization and provisions of resources for this area, and the increased use of hymns as resources for teaching is very exciting. We have tended in the past to neglect the great hymns of the Church in our teaching.

There is also an improvement in the use of Biblical material. I would suggest that teachers might do more reading in class from the Bible itself, using the Revised Standard Version. When children are familiar with the story, they love to have the Bible read to them. They must begin to grow beyond the state of having Bible stories retold to the stage of hearing the Bible itself read to them.

This is in no sense a new course or a new manual; it is a revision of a course which was already very good. A general impression of it is that great improvements have been made in its organization, and a certain increase has been made in the resources and materials which can be used with the children as we help them to grow.

Teachers will find the revision easier to use. For example, the section on discipline in Chapter 6 is rewritten in such a way that it is more specific and will be of more help to teachers than was the similar material in the first edition. Many other examples of this kind could be given.

Chapter 8 is entitled "Making Plans." This is a great improvement over the first edition and will be of help especially to teachers with little experience and with minimum help from an outside leader. Great emphasis is put right where it belongs, on planning. Every teaching team knows the difficulty of regular planning sessions, but the importance of doing this planning together is so great that special effort must be made.

This revision will be welcomed both by experienced teachers and by those who are working with active seven-year-olds for the first time. It is a worthy addition to the revised courses already received.

(The Rev.) Miller M. Cragon, Jr.
Christian Education Director
St. Michael and All Angels' Church
Dallas, Tex.

Book Notes

Edited by Charles E. Batten

***The History of the Cross*, by Norman Laliberté and Edward N. West. The Macmillan Company, 1960. 72 pages. \$15.00**

Here is an outstanding book in its textual and pictorial composition, as well as in its total effect. An eminent liturgical scholar, writing at his best and in a lucid style, has produced a scholarly and completely documented text. A leading artist, noted for his imaginative use of color and line, has complemented it with fifty illustrations (many in six colors), traditional in content but contemporary in design. Reading this volume is an experience which is informative intellectually, moving aesthetically, and inspiring devotionally. Canon West and Mr. Laliberté not only set forth the meaning of the Cross throughout the past; they also enable one to be led into a deeper understanding and higher perception of the power of the Cross in present experience. Would that every parish could afford to buy it.

***The Anglican Communion*, by Gerald Ellison. The Seabury Press, 1960. 92 pages. Paper, \$2.00**

The Bishop of Chester has written interestingly and informatively, beautifully and simply, on the past, present, and future of the Anglican Communion. Originally delivered as the initial contribution in the new McMath Lectures of the Diocese of Michigan, these studies give in a broad sweep the essentials of the history and genius of Anglicanism and present excellent reading for individuals and for adult classes, particularly for confirmation instruction. This is the type of book our average layman needs.

***Who Is My Neighbor?* edited by Esther Pike. The Seabury Press, 1960. 230 pages. \$3.50**

After a short discussion of the parable of the Good Samaritan, Esther Pike, who is the wife of the Bishop of California, states: "Those in the Church should perhaps listen to the testimony of Christians and non-Christians alike who are *doing* the

things that Christians talk about . . . Those who really believe that the Christian Faith is the best grounding for social action and concern should prove it . . . by demonstration." Fourteen experts answer the question posed by the title by writing of their work with our neighbors: the disabled, the neglected of skid row, the alcoholic, the aged, the mentally ill, and others in society who really need the help which we can give. An authenticity based on knowledge, concern, and dedicated service results in a pervasive and compelling vividness in all of the presentations.

***The Church and Secular Education*, by Lewis Bliss Whittemore. The Seabury Press, 1960. 130 pages. \$3.25**

There are few questions in education at present that are more engaging than the relationship of Christianity and the public schools. Bishop Whittemore, after an examination of the current situation and an appraisal of contemporary philosophies of education, suggests a startling solution to the problems of the relation of the Church and secular education. In each community there would be a private school, sponsored by all the churches of the community, where for one full day each week children would study those "subjects which best convey meaning" to life and to the other subjects basic to education. The latter would be taught as at present by the public schools. This new co-operative approach should raise many questions for discussion. It is hoped that it will also motivate some communities to action so that there may be observed in experimental practice the pattern of education so well presented here.

***A Mirror of the Ministry in Modern Novels*, by Horton Davies. Oxford University Press, 1959. 211 pages. \$3.75**

Employing a literary, historical, and theological approach, the author has produced an original and creative study of the ministry. He uses the works of fifteen novelists, from

Nathaniel Hawthorne to James Gould Cozzens and Peter DeVries, to show what these authors think of Christianity and its ministers and priests. Ministers are classified as preachers, evangelists, interpreters of faith in crisis, directors of souls, missionaries, and community leaders. A detailed analysis of the chief characters of twenty novels is given, and their temptations, difficulties, failures, glories, and achievements are recorded.

Clergymen will wince, squirm, chuckle, be angry, or elated according to their self-image. Laymen will be made aware of some of the tensions, problems, limitations, and rewards of the ministry. Both will have many questions raised and some answered.

***The Church's Ministry of Healing*, by A. H. Purcell Fox. Longmans, Green & Co., 1959. 115 pages. \$3.00**

Here is a book written in such a way that both priests and laymen are encouraged to venture deeper into the whole subject of healing, knowing that what they are doing is right, is part of the ministry of the Church, and is, in effect, a command of our Lord. It is written against the background of the Anglican ministry and the Book of Common Prayer. Step by step the author shows that Penance, Laying on of Hands, Unction, Holy Communion, and Intercession are all sacramental acts to bring the healing power of our Lord into the lives of people; that these are ever-present rites provided by the Church to minister to our souls and bodies; and that the clergy are acting, not as individuals who display great faith, but accredited and empowered by the Church at their ordination.

Those who have difficulties about the healing ministry should read this book. It is frank, straightforward, and challenging. (George M. Woodgates)

***How and What the Church Teaches*, by William Sydnor. Longmans, Green & Co., 1960. \$4.00**

Readers of FINDINGS should welcome this volume, for here in expanded form are the articles which originally appeared in this magazine from September, 1956, through June, 1959, under the title, "What the Church Is Teaching Week by Week." There are four chapters on "How the Church Teaches through

Worship." Then follow, for each Sunday of the Christian Year, the theme of the propers and lections and a short commentary on or explanation of them. Those who have used the material previously need no more motivation to purchase the volume; those who have been not so fortunate will find here resources for one of the greatest teaching ministries the Church has to offer. This volume is almost a must in an Episcopal parish if one is taking at all seriously the place of worship in Christian education.

Let Us Pray, prepared by the General Assembly of the Church of Scotland. Oxford University Press, 1959. 95 pages. \$2.00

Whoever wants to supplement the Book of Common Prayer in personal or corporate prayer will find this volume helpful. Part I, "Family Prayers," includes morning and evening prayers for each day of the week, sacramental and occasional prayers, sections for the Christian Year, and a form for Hallowing of a House.

Part II is written for use by parish and preparatory school faculties and students. Part III contains four "epilogues" with which to close evening youth meetings, prayers and services for use in camps and conferences, and an order for evening prayer (including a list of appropriate psalms and lessons). (R.U.S.)

Ancient Judaism and the New Testament, by Frederick C. Grant. The Macmillan Company, 1959. 155 pages. \$3.50

In these few pages Dr. Grant, widely regarded as the leading Anglican New Testament scholar, sets down his conclusions from over forty years of research and teaching. He has no use for fads. He rejected the thesis of Albert Schweitzer that Jesus taught an "interim" or temporary ethic before the full coming of God's kingdom and the end of this present world; now he is equally positive that Jesus was not influenced by the Essenes or the Dead Sea Scrolls to any important degree. Instead, he emphasizes the Old Testament background (the Prophets and Psalms as well as the Law) as the heart of the religion in which Jesus was nourished. Especially interesting to teachers will be the quotation, in Chapter 3, of what was actually used in the synagogue worship. Equally helpful should be Chapter 5, "The Theology of Ancient Judaism," since most of this

is taken for granted in our Lord's teaching. Clergy may also wish to encourage teachers to read Chapter 7, "Jesus the Galilean." Other chapters presuppose too much background for those without a theological education, but they could be digested and presented at a teachers' meeting. (Edric A. Weld)

A Shorter Commentary on Romans, by Karl Barth. John Knox Press, 1959. 188 pages. \$3.00

Barth's great commentary on Romans, which appeared in 1918, is his earliest influential writing, but it is too difficult for most lay people. This shorter and more informal treatment should be read side-by-side with a modern translation (RSV, Goodspeed, Phillips). Barth traces man's condemnation by God, justification for those who believe, man's reconciliation with God, man's sanctification and liberation, the Gospel among Jews, the Gospel among Christians, and the Church. This can be a helpful guide to Bible study for those who want to know what Christendom's most influential theologian believes. (Randolph Crump Miller)

The Liturgical Renewal of the Church, edited by Massey H. Shepherd, Jr. Oxford University Press, 1960. 172 pages. \$3.25

Anyone interested in the contemporary liturgical revival among Romans, Anglicans, and Protestants in this country will almost surely want this book. The theology, history, and social and pastoral implications of the liturgical revival are presented respectively by well-known Episcopal scholars, Theodore Wedel, Massey Shepherd (also the editor), Arthur Lichtenberger, and John Patterson. The Protestant worship revival and the Lutheran liturgical movement are discussed by Professor Arthur C. Piepkorn of Concordia Seminary. A sermon on Ascensiontide by Professor W. H. Nes concludes this excellent volume.

Christian Community, by J. V. Langmead Casserley. Longmans, Green & Co., 1960. 174 pages. \$4.50

With clarity of purpose, lucidity of style, profundity of insight, and thoroughness of knowledge, Professor Casserley discusses the Church—the Biblical basis, structure, function, and authority of the Church Militant. Against this background he presents Anglicanism, its nature,

its genius as an ecumenical and liturgical movement, and concludes with a discussion of its future. While there will be disagreements about some of the interpretations and conclusions, there can be but commendation for the scholarship, frankness, and persuasiveness of this excellent apology for Anglicanism. This is a book for clergy and serious-minded laymen, and it is sincerely hoped that the latter will be encouraged to read it.

Religious Education, edited by Marvin J. Taylor. Abingdon Press, 1960. 446 pages. \$6.50

This is a "comprehensive survey of background, theory, methods, administration, and agencies" of religious education, both Christian and Jewish. In style and content it follows in the line of *Studies in Religious Education* (1931) and *Orientalism in Religious Education* (1950). It has the strengths and weaknesses one expects from a compilation of thirty-seven articles contributed by forty authors. It is comprehensive and broad; thus it deals extensively rather than intensively with most subjects. There can be no consistent point of view. The short bibliography following each article and the selected bibliography by the editor are excellent. The book is well indexed. This volume can be used as a guide in an introductory course in college or seminary as well as for reference in a parish library.

The Living and the Dead, by W. Lloyd Warner. Yale University Press, 1959. 528 pages. \$7.50

Here is a serious volume of "culture analysis." What people in America think and do is conceived as a symbol-system whereby inherited attitudes and feelings are expressed in present-day action and speech. The customs and sentiments of a typical Yankee town are pictured and their meanings analyzed in the same fashion that anthropologists follow in describing the culture of a primitive society.

The standpoint of this analysis is one of pure cultural relativism. Still, it provides a fresh and somewhat startling perspective for our American interest in self-analysis. The story of the mayor, "Biggy Muldoon," is alone worth the price of the book, but so is the psychosexual account of the "meaning" of both Protestant and Catholic ideology from birth rites to burial rites. (Joseph Fletcher)

ITEMS

Conference on the Small Church • Indiana Plan Institutes •

Sunday School Convention • Awards and Resources

A TRI-DIOCESAN CONFERENCE on "Christian Education and the Small Church" will be held at All Saints' Episcopal Junior College, Vicksburg, Miss., on June 8-11. The departments of Christian education of the dioceses of Mississippi, Arkansas, and Louisiana are sponsoring the conference. The bishops of the three dioceses, together with the directors and chairmen of the diocesan departments, will share active responsibility in leadership.

Director of the conference will be the Rev. Albert R. Bandy, rector of St. Andrew's Church, Marianna, Ark. The Rev. Robert M. Allen of Holy Trinity Church, Vicksburg, will be chaplain. The Rev. Smith L. Lain, Associate Secretary in charge of Materials for Small Church Schools in the national Department of Christian Education, will lead a workshop on curriculum. Other leaders besides the bishops include the Rev. Robert B. Hall of St. Luke's Church, Baton Rouge, La., who received a Rural Workers' Fellowship award a year ago; the Rev. John M. Allin, rector of All Saints' Junior College; and the Rev. Robert E. Wilcox and Miss Jamenett Hennessey of the Diocese of Louisiana.

Representatives from neighboring dioceses are welcome. Cost of the conference is \$17.00. Further information can be obtained from Miss Hennessey, P.O. Box 1301, New Orleans 10, La.

THE REV JOHN H. PEATLING, Director of Christian Education at St. Paul's Church, Lansing, Mich., will become Associate Secretary of the Division of Curriculum Development of the National Council on July 1. He is a graduate of Western State University, Kalamazoo, Mich., and of Yale Divinity School, where he earned both a bachelor's and a master's degree in theology. His special interests have been history and liturgies.

EACH YEAR since the Seabury Series made its debut, every parish has received two copies of the descriptive booklet called *Preview*. Additional copies have gone to a considerable

number of D.R.E.'s. Reports from the field indicate that *Preview* has been used widely as a tool for teacher orientation. Since this is the case, the old *Preview* has been given a new look and a new name: *Overview*. The price has been reduced to 25 cents a copy.

Every parish ordering a supply of Seabury Series courses for classroom use will automatically receive one complimentary copy of *Overview*. Additional copies may be ordered on the order form enclosed with the Seabury Series brochure recently mailed to every parish, or through the National Council, 281 Park Avenue South, New York 10, N.Y.

THE TWENTY-FOURTH quadrennial International Sunday School Convention will be held in San Francisco, Calif., December 5-7, 1960, concurrently with the Triennial Assembly of the National Council of the Churches of Christ in the U.S.A. This is the first time that these two groups have met together. Delegates to the Assembly are chosen by the constituent members of the National Council, but attendance at the Sunday School Convention is open to clergy and lay workers at the parish level, including superintendents, teachers, members of Christian education committees, and others concerned. Persons attending either meeting will be admitted to functions of the other. The N.C.C.C. Divisions of Christian Education, Christian Life and Work, Foreign Missions, and Home Missions will all share in the program.

The cost of the Convention sessions, including participation in the Assembly meetings, is \$8.00. Further information may be obtained from Mrs. Emily Paky, Registrar, 475 Riverside Dr., New York 27, N.Y.

THREE INSTITUTES in Adult Christian Education are scheduled for the summer of 1960. They are sponsored jointly by the Bureau of Adult Studies of Indiana University, the Leadership Training Division of National Council, and one or more diocesan

departments of Christian education.

The dates, locations, and contact persons for these Indiana Plan Institutes are: May 8-13, St. George's Church, Griffin, Ga. (the Rev. E. Dudley Colhoun, Jr., 3098 Rilman Rd., N.W., Atlanta 5, Ga.); July 10-15, Indiana University (Dr. John McKinley, Box 42, Bloomington, Ind.); and July 17-22, Diocesan Conference Center, Syracuse, N.Y. (the Rev. Ralph Hutton, 310 Montgomery St., Syracuse, N.Y.). Other Institutes are scheduled for autumn.

A BRAILLE EDITION of the three kindergarten readers, *Good Morning*, *Mr. Church*, *How Susan Got Her Name*, and *Christopher Explores the Church*, has been added to the National Council Library at 281 Park Avenue South, New York, N.Y. Like *God's Family* and portions of *Our Prayers and Praise*, the transcription was made in Grade II Braille by Anita L. Broomall of St. Luke's Church, Kalamazoo, Mich., and the proof-reading was done by her fellow parishioners Mr. and Mrs. Stanford E. Allerton. Requests to borrow any of these books should be made through Miss Velma Skaggs, Librarian.

FOR THE THIRD YEAR in a row a Seabury Series book has been selected for exhibition in the American Institute of Graphic Art's annual textbook show. The most recent book so honored is the first-grade reader *Timmy's Search*, by Harry Behn. Barbara Cooney, winner of the American Library Association's Caldecott Medal in 1959, is the illustrator. *Timmy's Search* was designed by Miss Cooney and Nancy H. Dale. Other Seabury books chosen by A.I.G.A. juries are the three kindergarten readers and the sixth-grade student's book, *The Son of God*.

TWO MORE REPRINTS of articles in recent issues of *FINDINGS* are now available: "Observers Take Note," by Irene Scudds (January), and "Suggestions for Bible Study," by Emma Lou Benignus (March). Twenty or more copies, 5 cents each; send check with order, payable to Lindley M. Franklin, Jr., Treasurer. Fewer than twenty copies free.

The series of five leadership training articles by the Rev. Frederick B. Wolf and his coauthors now running in *FINDINGS* will be reprinted in a single pamphlet, the cost of which is yet to be determined.